

BEHOLD, A PALE HORSE



καὶ εἶδον καὶ ἰδοῦ, ἵππος χλωρός καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ
θάνατος καὶ ὁ ᾄδης ἀκολουθεῖ μετ' αὐτοῦ καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι ἐπὶ
τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων
τῆς γῆς

Revelation 6:8

And I looked, and behold a pale horse:

and his name that sat on him was Death, and Hell followed with him.

And power was given unto them over the fourth part of the earth,

to kill with sword, and with hunger,

and with death, and with the beasts of the earth.

Revelation 6:8 Expanded Bible (EXB)

8 I looked, and •there before me was

[Llook; Tbehold] a •pale [or pale green]

horse. Its rider was named death, and

Hades [Cthe realm of the dead, also known as Sheol] was following close behind him.

They were given •power [authority] over a

fourth of the earth to kill people by •war

[Lthe sword], by •starvation [famine], by

•disease [pestilence; plague], and **by the wild animals of the earth.

Contemporary Rendition Paraphrased Expounded

And I looked and there before me was a celestial entity of chariots approaching ridden by 'Death'. And the realm of hell-underworld followed and they were given permission-authority over the world and they killed 2 billion people with systematic division, inequality, violence, starvation, plagues and with the Nephilim spirits from the Beast system.

J.B. Phillips New Testament (PHILLIPS)

8 Again I looked, and there appeared a horse **sickly green** in colour. The name

of its rider was death, and the grave

followed close behind him. A quarter of the

earth was put into their power, to kill with

the sword, by famine, by violence, and

through **the wild beasts of the earth.

Living Bible (TLB)

8 And now I saw a pale horse, and its rider's name was Death. And there followed after him another horse whose rider's name was Hell. They were given control of one-fourth of the earth, to kill with war and famine and disease and wild animals.

Berean Literal Bible

And I looked, and behold, a pale horse, and the *one* sitting on it, *the* name of him *was* Death, and Hades was following with him; and authority was given to them over the fourth of the earth, to kill with sword, and with famine, and with plague, and by the beasts of the earth.

NASB

I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by *the wild beasts of the earth.*

NKJV

So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

Christian Standard Bible

And I looked, and there was a pale green horse. Its rider was named Death, and Hades was following after him. They were given authority over a fourth of the earth, to kill by the sword, by famine, by plague, and by the wild animals of the earth.

Contemporary English Version

Then I saw a pale green horse. Its rider was named Death, and Death's Kingdom followed close behind. They were given power over one fourth of the earth, and they could kill its people with swords, famines, diseases, and wild animals.

Good News Translation

I looked, and there was a pale-colored horse. Its rider was named Death, and Hades followed close behind. They were given authority over one fourth of the earth, to kill by means of war, famine, disease, and wild animals.



Holman Christian Standard Bible

And I looked, and there was a pale green horse. The horseman on it was named Death, and Hades was following after him. Authority was given to them over a fourth of the earth, to kill by the sword, by famine, by plague, and by the wild animals of the earth.

International Standard Version

I looked, and there was a pale green horse! Its rider's name was Death, and Hades followed him. They were given authority over one-fourth of the earth to kill people using wars, famines, plagues, and the wild animals of the earth.



Aramaic Bible in Plain English

And I saw a pale horse, and the name of him who sat upon it was Death, and Sheol joined him and authority was given to him over a fourth of The Earth to kill with the sword, with starvation, with Death, and by the animals of The Earth.

American Standard Version

And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

Amplified Bible (AMP)

8 So I looked, and behold, an ashen (pale greenish gray) horse [like a corpse, representing death and pestilence]; and its rider's name was **Death**; and Hades (the realm of the dead) was following with him. They were given authority *and* power over a fourth part of the earth, to kill with the sword and with famine and with [a]plague (**pestilence, disease**) and by the wild beasts of the earth.

Amplified Bible, Classic Edition (AMPC)

8 So I looked, and behold, an ashy pale horse [[a]black and blue as if made so by bruising], and its rider's name was Death, and Hades (the realm of the dead) followed him closely. And they were given authority *and* power over a fourth part of the earth to kill with the sword and with famine and with plague (pestilence, disease) and with wild beasts of the earth.



Verse 8. - And behold a pale horse. **Pale** (χλωρός, "greenish-white, livid"); the colour of one stricken with disease or death, or moved with emotions of terror.

The same word is used of the green grass in **Revelation 8:7** and in **Mark 6:39**, and of the vegetation in **Revelation 9:4**; but, applied to man, it is generally connected with terror, disease, or death. The Greek poets use it as an epithet of fear, and Thucydides thus describes **the colour of persons affected by the plague**.

And his name that sat on him was Death, and Hell followed with him. The preposition differs from that used in the preceding verses: it is here ἐπάνω, "above," not ἐπί, "upon." **And he who was sitting above him, his name [was] Death**. Here we have it plainly stated that the vision is a personification of Death - death in general, death in any and every way, as indicated in the latter part of the verse. This supports the view taken of the first three visions of the seals (see on ver. 2). **Hades follows with Death**, not as a separate infliction, but as the necessary complement of Death in the completion of the vision, swallowing up and guarding, as it were, those seized by the latter.

Death is personified in a similar way in Psalm 49:14, "Like sheep they are laid in the grave; death shall feed on them;" and **Hades** in **Isaiah 14:9**, "Hell from beneath is moved for thee to meet thee at thy coming." The two are also conjoined in **Revelation 1:18**, "The keys of hell and of death;" and in **Revelation 20:13, 14**, **"Death and hell delivered up the dead."** Hades cannot signify the place of torment, as Hengstenberg thinks, since these trials are to be inflicted on Christians, not on the wicked merely. Nor is it consonant with the context to suppose (as Ebrard) that **Hades** signifies "the dwellers in Hades."

And power was given unto them. The reading "them" is supported by A, C, [P], 8, n 17, 49 (1.40 e sil) Andreas; while B and the Vulgate read αὐτῷ, "him." The context shows that both are intended. Over the fourth part of the earth. There is a general consensus of opinion that this expression betokens a part of mankind. Why the **fourth** part is selected is difficult to say. Alford suggests that a reference is intended to the four first seals, each one of which embraces in its action a portion of mankind. But the first seal can hardly be interpreted in this way. Probably the intention is to denote that a part of mankind must be afflicted in this particular way, though no definite proportion is signified.

In other words, the second, third, and fourth seals depict troubles which Christians and all mankind will have to undergo; some being afflicted more especially in one way, others in another.

Isaac Williams also thinks the judgment is universal, since that is the idea that the number **four** signifies, which, however, is a different thing from a **fourth part. To kill with sword, and with hunger, and with death, and with the beasts of the earth.**

The passage is another example of the influence of the prophecy of Ezekiel upon the composition of the Apocalypse. In **Ezekiel 14:21** the "four sore judgments" are "**the sword, and the famine, and the noisome beast, and the pestilence?**" This indicates the signification of θανάτῳ in this place; viz. death by pestilence, not, as in the preceding passage, death in any form (comp. Leviticus 26:23-26, where the judgments threatened are the sword, **pestilence**, and famine. Cf. also the alternative punishments of David (2 Samuel 24:13); also 2 Esdras 15:5 4 Esdr. 15:5, "the sword, and hunger, and death, and destruction").

The wild ****beasts of the earth** (θηρίων) is very probably a reference to the death of many Christians in the pagan amphitheatres; though the meaning is not necessarily restricted to this form of death.

Those to whom the Apocalypse was first addressed would irresistibly be reminded of our Lord's words in Matthew 24:7, 13,

"Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places... But he that shall endure unto the end, the same shall be saved."

It is as though St. John echoed the words of our Lord,

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me"

This has led many writers to see in these inflictions trials of a spiritual nature - a view which may well be included in the proper application, but must not be pressed to the exclusion of any other more literal interpretation. We may thus sum up the results of our investigation of these eight verses.

They relate the circumstances attending the opening of the first four seals, and doubtless typify various phases of the trials which are permitted by God to afflict Christians on earth in common with all mankind. Each of the four visions is preceded by the invitation of one of the four living beings, which are representative of creation; and a second feature common to these four visions is the appearance of a rider as the personification of the idea set forth.

(1) The visions open with a personification of **Christianity**, and an assurance of the ultimate victory which it will gain over the powers of the world.

(2) Then appears a vision of **war**, as one of the typical troubles of mankind, which will ultimately be overcome by the triumph of Christianity.

(3) Next follows **famine** with all its attendant evils, though it is not permitted to extend to the extremity of the extirpation of mankind.

(4) Fourthly comes death in every form - a trial of which every one feels the weight at some time. These four do not picture consecutive events; they may be successive or concurrent; the first is certainly being fulfilled side by side with the others. We may, therefore, be able to point to a particular period or event as a fulfilment of any one of these, but we cannot assign definite times to each as **the** complete and ultimate fulfilment, since the trials which are signified must extend to the end of time. **And**, in conclusion, while the first application was doubtless intended for the support of the Christians of St. John's age in their temporal difficulties, we must consider the visions equally intended to console Christians of every age, and even to portray the spiritual conflict, destitution, and apostasy which must and will continually arise while the Church remains in part in the world.

Beasts of the Earth – PDF Link

Physical animals, dangerous animals
Kingdoms, Empires – Evil invasion & conquests
Nations / Megacorporations - usurping resources, oppression of peoples
Satanic systems – mass media deceptions, mind control
Demonic spirit realm manifested into reality with physical beast bodies
Re-emergence of demons from the Abyss
Enemies of God's Kingdom



Sons of God / Men

Book of Jasher 3

27 And at that time **the sons of men** were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from heaven, and the horse paced in the air;

28 And they told Enoch what they had seen, and Enoch said to them, On my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

29 And the horse descended at that time and stood before Enoch, and all **the sons of men** that were with Enoch saw him.

Job 2:1-3 King James Version (KJV)

2 Again there was a day when the **sons of God** came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.



Zechariah 1:8-11 King James Version (KJV)

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.

11 And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Riding horsemen

Zechariah 6 King James Version (KJV)

6 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

4 Then I answered and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth; and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto

Revelation 6 King James Version (KJV)

6 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, **one of the four beasts** saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal,

me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 And the word of the Lord came unto me, saying,

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:

13 Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

15 And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll

when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?



What are the names of Hades' stallions in Greek mythology?



In Claudius Claudianus's The Rape of Proserpine there are four horses mentioned.

***Orphnaeus** crudele micans **Aethon**que sagitta
ocior et Stygii sublimis gloria **Nycteus**
armenti Ditisque nota signatus **Alastor**.*

***Orphnaeus**, savage and fleet, **Aethon**, swifter
than an arrow, great **Nycteus**, proud glory of Hell's steeds,
and **Alastor**, branded with the mark of Dis.
(1.284–285)*

- The name **Orphnaeus** comes from, or is etymologically connected to, the Greek word *orpnē*, which means 'darkness', 'night'.
- Aethon** (Greek *aithōn*) means 'blazing', 'burning'.
- Nycteus** is connected to the Greek *nuks* and the Latin *nox*; both mean 'night'.
- Alastor** was the name and/or epithet of various individuals, including Zeus himself; it means 'destroyer' or 'avenger'.

Complete Worship of Beast

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts G2342 of the earth G1093

and I beheld another beast G2342 coming up out of the earth G1093 and he had two horns like a lamb, and he spake as a dragon.

G2342

1. an animal

- 2. a wild animal, wild beast, beast
- 3. metaph. a brutal, bestial man, savage, ferocious

G1093

- arable land

- 1.the ground, the earth as a standing place
- 2.the main land as opposed to the sea or water
- 3.the earth as a whole
- 1.the earth as opposed to the heavens
- 2.the inhabited earth, the abode of men and animals
- 4.a country, land enclosed within fixed boundaries, a tract of land, territory, region

the second beast is one who compels worship of beast , preaches beast, gives/transmits the spirit of the beast and kills those who refuse to worship beast.. the false prophet'

Chariots

2 Kings 6:17 KJV	Isaiah 43:17 KJV	Isaiah 66:15 KJV
And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may	17 Which bringeth forth the chariot and horse, the army and the power; they shall	15 For, behold, the Lord will come with fire, and with his chariots like a

<p>see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain <u>was full of horses and chariots of fire round about Elisha.</u></p>	<p>lie down together, they shall not rise: they are extinct, they are quenched as tow.</p>	<p>whirlwind, to render his anger with fury, and his rebuke with flames of fire.</p>
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Jeremiah 31:40 KJV

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the **horse gate toward the east,** shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

Zecharia 6:3 Berean Study Bible

the third white horses, and the fourth dappled horses--all of them strong.

Zechariah 6:3

And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

Related Thematics

War Horses – PDF Link

Chariots of Heaven -PDF Link

Hades Chariot - Hyperlink

"Aidoneus Polysemantor (the Ruler of Many) openly got ready his deathless horses beneath the golden chariot [when commanded by Zeus to return Persephone to her mother].

And she mounted on the chariot, and the strong Argeiphontes [Hermes] took reins and whip in his dear hands

*and drove forth from the hall, the horses speeding readily.
Swiftly they traversed their long course, and neither the sea
nor river-waters nor grassy glens nor mountain-peaks
checked the career of the immortal horses, but they cleft the
deep air above them as they went." - Homeric Hymn 2 to
Demeter*

*"[In the meadows of Enna, in Sikelia is] a huge grotto which
contains a chasm which leads down into the earth and opens
to the north, and through it, the myth relates, Plouton
[Haides], coming out with his chariot, effected the Rape of
Kore ... The myth relates that it was near Syrakousa that
Plouton effected the Rape of Kore and took her away in his
chariot, and that after cleaving the earth asunder he himself
descended into Haides, taking along with him the bride
whom he had seized, and that he caused the fountain named
Kyane to gush forth." - Diodorus Siculus, Library of History
5.2.3-5.5.1*

*Tyrannus [Haides] had left his dark domains to and fro,
drawn in his chariot and sable steeds,*

*"[Hades] sees her [Persephone picking flowers in Sicily] and
swiftly abducts what he sees, and bears her to his realm on
black horses. She screamed ... Meanwhile a path gapes open
for Dis; his horses barely endure the foreign daylight." - Ovid,
Fasti 4.443*



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Return of Anti-Christ forces

Nahum 2:3-4

3 The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

Joel 2:5 King James Version

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

Daniel 11:40 King James Version

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

unto them.

Revelation 8:7-12

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up...

Revelation 9:15,18

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men...

Revelation 12:4

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

kill.

Leviticus 26:22-33

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate...

Jeremiah 15:2,3

And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity...

Jeremiah 16:4,16

They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth...



Sword & Famine

Jeremiah 15:2

If they ask you, 'Where shall we go?' you are to tell them that this is what the LORD says: 'Those destined for death, to death; those destined for the sword, to the sword; those destined for famine, to famine; those destined for captivity, to captivity.'

Jeremiah 24:10

And I will send the sword, famine, and plague against them, until they have perished from the land I gave to them and their fathers."

Jeremiah 29:17

This is what the LORD of Hosts says: "I will send against them sword, famine, and plague, and I will make them like rotten figs, so bad that they cannot be eaten.

Ezekiel 5:12

A third of your people will die by plague or be consumed by famine within you, a third will fall by the sword outside your walls, and a third I will scatter to every wind and unleash a sword behind them.

Ezekiel 5:17 King James Version

17 So will I send upon you famine and evil beasts, and they shall bereave thee: and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

Ezekiel 7:15 King James Version

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

Ezekiel 14:21

For this is what the Lord GOD says: 'How much worse will it be when I send against Jerusalem My four dire judgments--sword, famine, wild beasts, and plague--in order to cut off from it both man and beast?

Matthew 24:7

Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.

Abandonment

Ezekiel 29:5

I will leave you in the desert, you and all the fish of your streams. You will fall on the open field and will not be taken away or gathered for burial. I have given you as food to the beasts of the earth and the birds of the air.

Jeremiah 14:12

Although they may fast, I will not listen to their cry; although they may offer burnt offerings and grain offerings, I will not accept them. Instead, I will finish them off by sword and famine and plague."

Hosea 13:14

I will ransom them from the power of Sheol; I will redeem them from Death. Where, O Death, are your plagues? Where, O Sheol, is your sting? Compassion is hidden from My eyes.

Matthew 11:23

And you, Capernaum, will you be lifted up to heaven? No, you will be brought down to Hades! For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day.



Death, Hades/Sheol

Proverbs 5:5

Her feet go down to death; her steps lead straight to Sheol.

Revelation 1:18

the Living One. I was dead, and behold, now I am alive forever and ever! And I hold the keys of Death and of Hades.

Revelation 20:13

The sea gave up its dead, and Death and Hades gave up their dead, and each one was judged according to his deeds.

Revelation 20:14

Then Death and Hades were thrown into the lake of fire. This is the second death--the lake of fire.

was Death.

Revelation 20:13,14

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works...

Isaiah 25:8

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

Hosea 13:14

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.



Righteousness

Revelation 19:11-16 English Standard Version (ESV)

The Rider on a White Horse

11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. 12 His eyes are like a **flame of fire**, and on his head are many diadems, and he has a name written that no one knows but himself. 13 He is clothed in a robe dipped in[a] blood, and the name by which he is called is The Word of God. 14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. 15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule[b] them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. 16 On his robe and on his thigh he has a name written, King of kings and Lord of lords.

Vincent Word Studies - Pale (χλωρόν ἔ)

Only in Revelation, except Mark 6:39.

Properly, **greenish-yellow**, like young grass or unripe wheat. Homer applies it to honey, and Sophocles to the sand. Generally, **pale, pallid**. Used of a mist, of sea-water, of a pale or **bilious complexion**. Thucydides uses it of the appearance of persons **stricken with the plague** (ii., 49). In Homer it is used of the **paleness of the face from fear**, and so as directly **descriptive of fear** ("Iliad," x., 376; xv., 4). Of olive wood ("Odyssey," ix., 320, 379) of which the bark is gray. Gladstone says that in Homer it indicates rather the absence than the presence of definite color. In the New Testament, always rendered green, except here. See **Mark 6:39; Revelation 8:7; Revelation 9:14.**

Hell

Properly, Hades. The realm of the dead personified. See on **Matthew 16:18.**

Power (ἐξουσίᾳ ἔ)

With the sword (ἐν ῥομφαίᾳ)

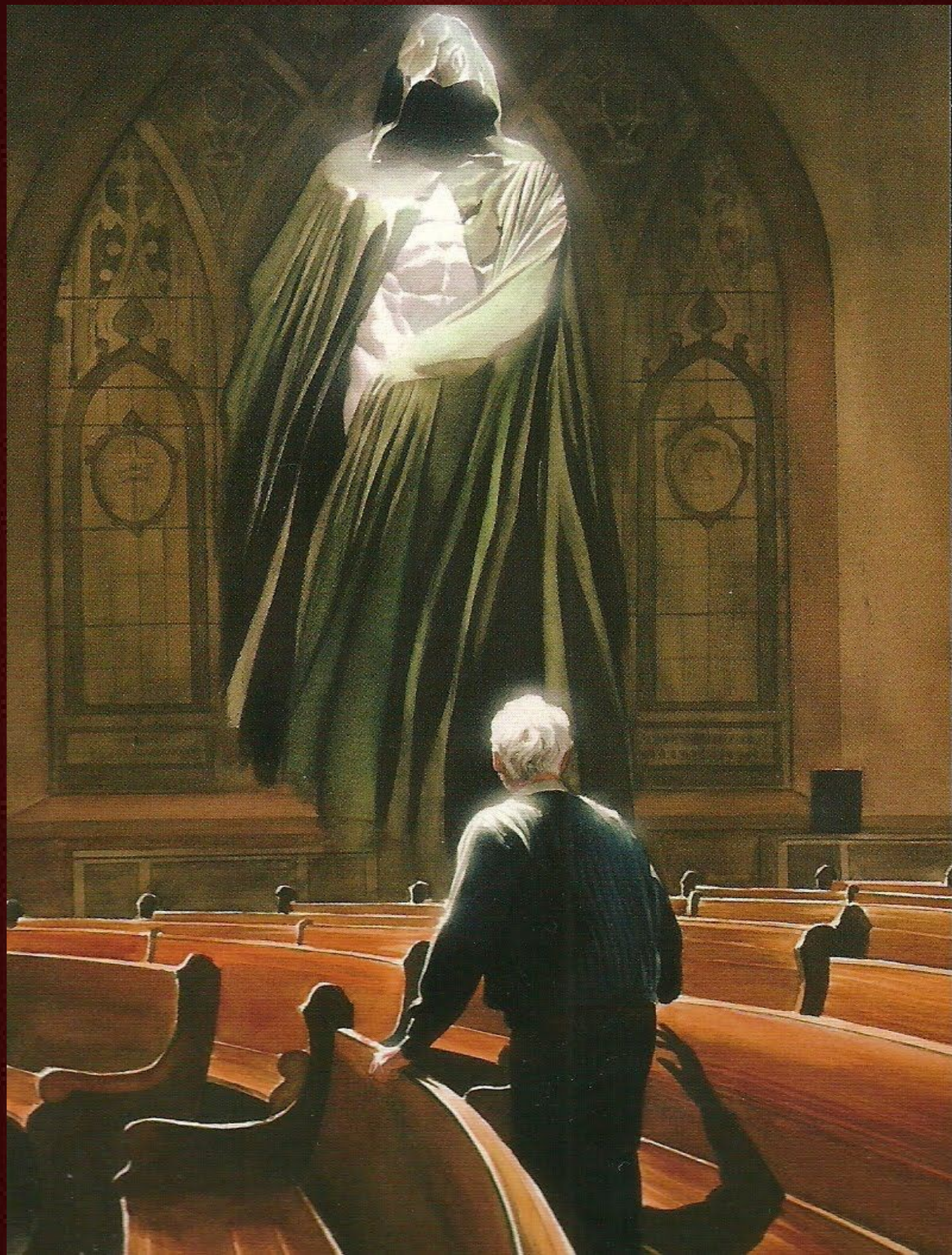
Another word for sword. Compare **Revelation 6:4,**

With **death** (ἐν θανάτῳ)

Or **pestilence**. The Hebrew deber, pestilence, is rendered by the Greek word for death in the Septuagint. See **Jeremiah 14:12; Jeremiah 21:7.** Compare the term black-death applied to an Oriental plague which raged in the fourteenth century.

With the beasts (ὑπὸ τῶν ζῴων)

Rev., by. The preposition ὑπό used here instead of ἐν in or with, indicating more definitely the actual **agent of destruction**; while ἐν denotes the element in which **the destruction takes place**, and gives a general indication of the manner in which it was wrought. With these four judgments compare **Ezekiel 14:21.**



The Grim Reaper seems to have appeared in Europe during the 14th century. It was during this time that Europe was dealing with what was then the world's worst pandemic, the Black Death, believed to be the result of the plague. **It is estimated that about one-third of Europe's entire population perished as a result of the pandemic,** with some areas of the continent suffering far greater losses than others. The original outbreak of the plague occurred during 1347–51, and outbreaks then recurred several other times after that. So, clearly, death was something that the surviving Europeans had on their mind, and it is not surprising that they conjured an image to represent it.

Encyclopedia Britannica – Grim Reaper

Thanatos, in ancient Greek religion and mythology, **the personification of death**. Thanatos was the son of Nyx, the goddess of night, and the brother of Hypnos, the god of sleep. He appeared to humans to carry them off to the underworld when the time allotted to them by the Fates had expired. He was the daemonic representation of death in Ancient Greek mythology (daemonic here is used with its classical meaning, which refers to benevolent or benign nature spirits). He did not play a major part in Greek mythology and rarely appeared in any stories, as he was mostly displaced by **Hades**, the god of the Underworld.

<https://www.britannica.com/topic/Thanatos-Greek-mythology>

https://www.greekmythology.com/Other_Gods/Thanatos/thanatos.html



Thanos Origin and Meaning

The name *Thanos* is a male name of Greek origin meaning "immortal".

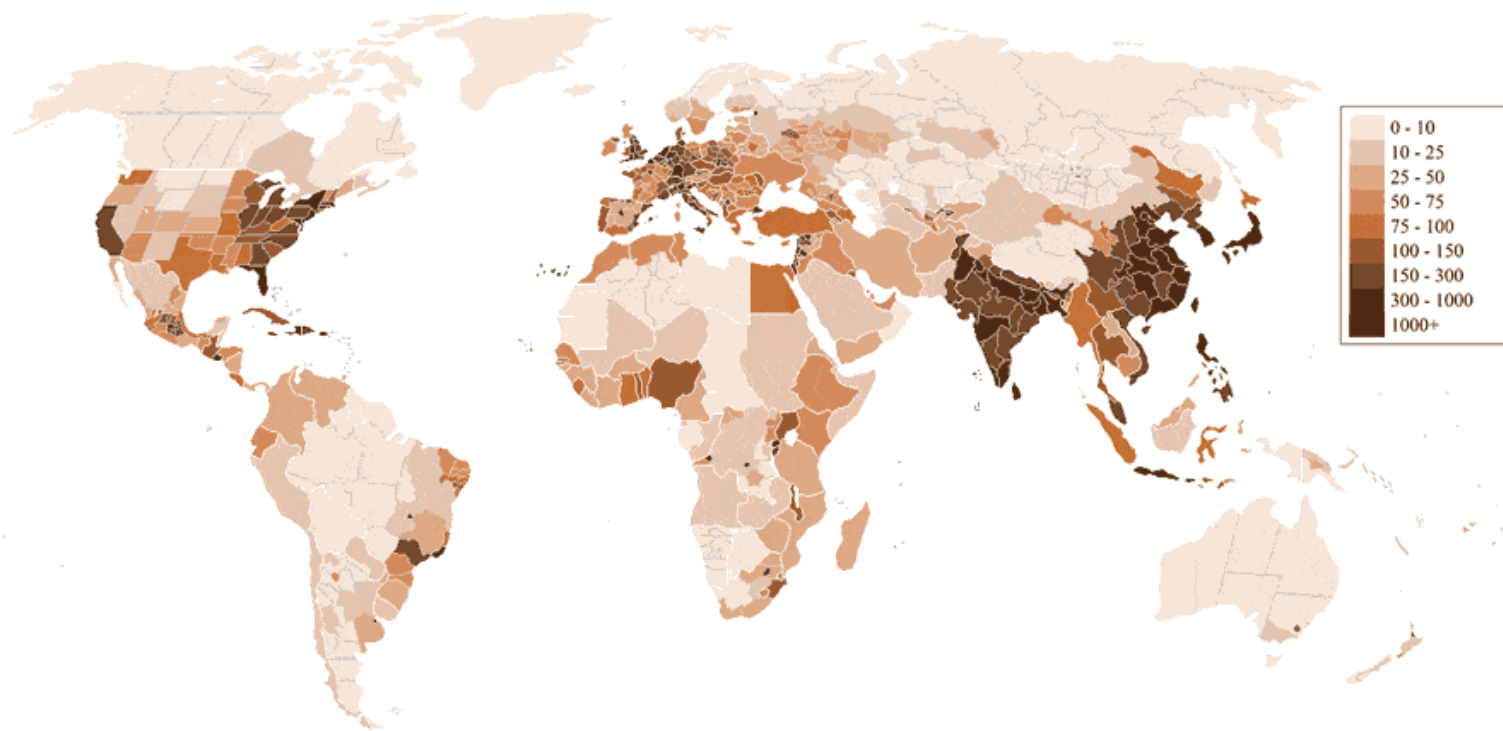
Thanos originated as a short form of Athanasios, a Greek name meaning "immortal." It is composed of the elements *a*, a negative Greek prefix, and *thanatos*, meaning "death." St. Athanasius, who used the Latin spelling of the name, was a bishop of Alexandria and known for his opposition to Arianism.

Thanos – Marvel comics

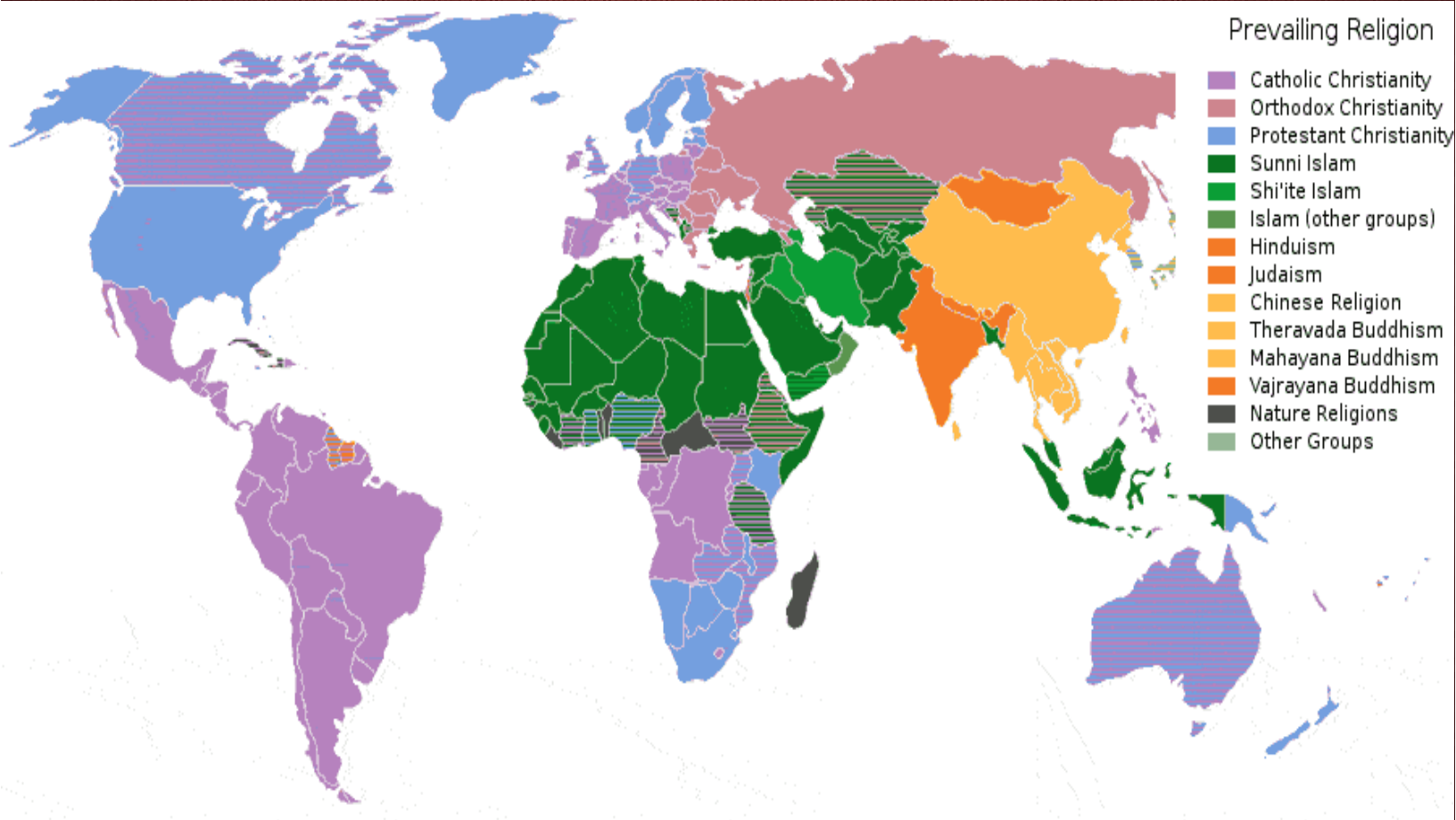
Thanos was a **genocidal warlord** from **Titan**, whose own main objective was to bring stability to the universe, as he believed its **massive population** would inevitably use up the universe's entire supply of resources and condemn it. To complete this goal, Thanos set about tracking down the Infinity Stones, as the combined efforts **might wipe out half the universe**.

[Thanos - Hyperlink](#)





[World Population Density - hyperlink](#)



[Thematic Mapping - Hyperlink](#)

[World Population Projection - hyperlink](#)

2023-2025

\simeq 8,000,000,000 (0.25)

\simeq 2,000,000,000 death count

World Population Projections

Year	World Population	Yearly Change	Net Change	Density (P/Km ²)	Urban Pop	Urban Pop %
2020	7,794,798,739	1.05 %	81,330,639	52	4,378,993,944	56 %
2021	7,874,965,825	1.03 %	80,167,086	53	4,458,417,153	57 %
2022	7,953,952,567	1.00 %	78,986,742	53	4,537,671,317	57 %
2023	8,031,800,429	0.98 %	77,847,862	54	4,616,769,941	57 %
2024	8,108,605,388	0.96 %	76,804,959	54	4,695,752,643	58 %
2025	8,184,437,460	0.94 %	75,832,072	55	4,774,646,303	58 %
2026	8,259,276,737	0.91 %	74,839,277	55	4,853,440,042	59 %
2027	8,333,078,316	0.89 %	73,801,579	56	4,932,106,155	59 %
2028	8,405,863,295	0.87 %	72,784,979	56	5,010,636,794	60 %
2029	8,477,660,693	0.85 %	71,797,398	57	5,089,023,789	60 %
2030	8,548,487,400	0.84 %	70,826,707	57	5,167,257,546	60 %
2031	8,618,349,489	0.82 %	69,862,089	58	5,245,333,711	61 %
2032	8,687,227,850	0.80 %	68,878,361	58	5,323,244,862	61 %
2033	8,755,083,431	0.78 %	67,855,581	59	5,400,979,916	62 %

θάνατος

KJV Translation Count — Total: 119x

The KJV translates Strong's G2288 in the following manner: death (117x), deadly (2x).

Outline of Biblical Usage [?]

the death of the body

that separation (whether natural or violent) of the soul and the body by which the life on earth is ended

with the implied idea of future misery in hell

the power of death

since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin

metaph., the loss of that life which alone is worthy of the name,

the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell

the miserable state of the wicked dead in hell

in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell



Revelation 20:1 King James Version

20 And I saw an angel come down from heaven,
having the key of the bottomless pit and a great chain in his hand.

Job 26

5The dead tremble—
those who dwell beneath the waters.
6Sheol is naked before God,
and Abaddon has no covering.
7He stretches out the north over empty space;
He hangs the earth upon nothing.

Outline of Biblical Usage [?]

- 1.name Hades or Pluto, the god of the lower regions
- 2.Orcus, the nether world, the realm of the dead
- 3.later use of this word: the grave, death, hell

In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, Luk 16:23, Rev 20:13, 14; a very uncomfortable place. (TDNT)

4.

Strong's Definitions [?](Strong's Definitions Legend)

†ᾍδης háidēs, hah'-dace; from G1 (as negative particle) and G1492; properly, unseen, i.e. "Hades" or the place (state) of departed souls:—grave, hell.

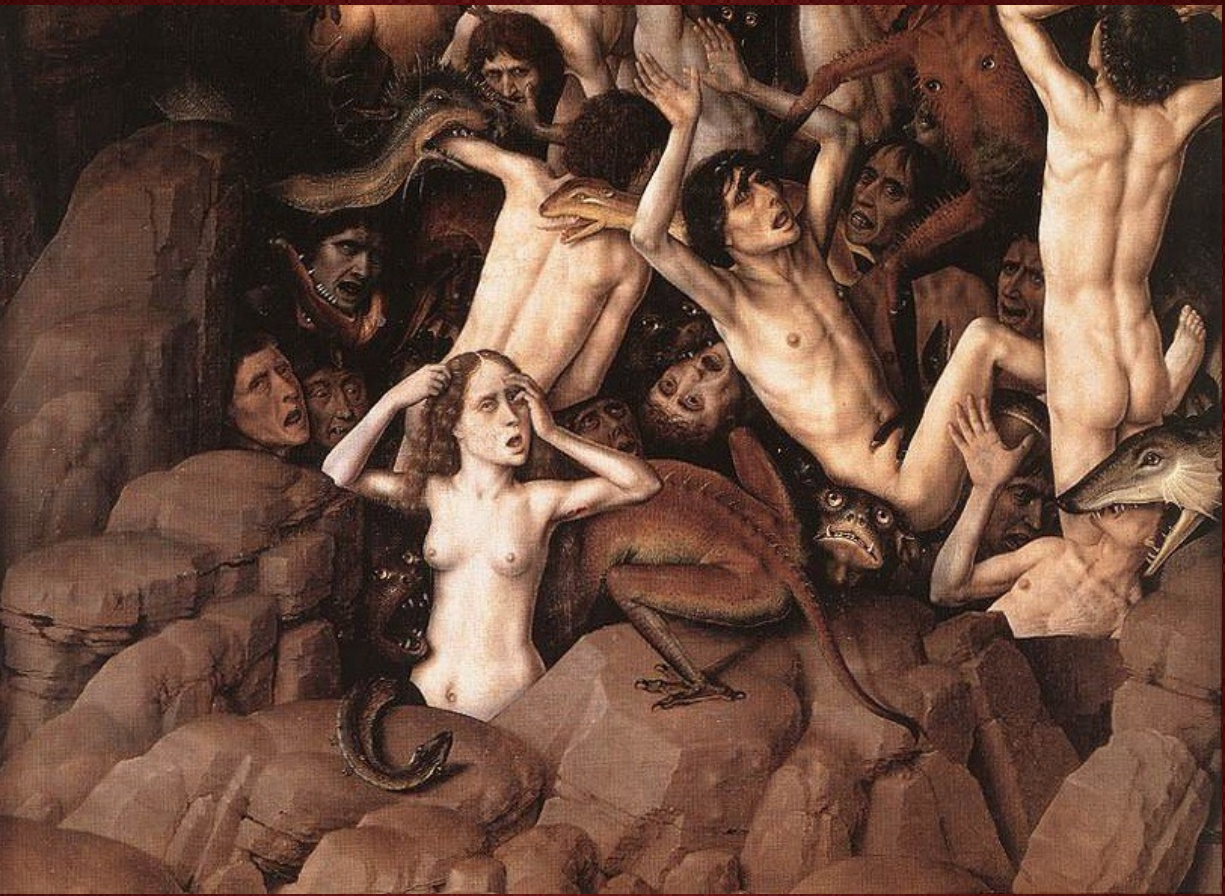


[Gods of the Underworld - Hyperlink](#)

Hell, in many religious traditions, the abode, usually beneath the earth, of the unredeemed dead or the spirits of the damned. In its archaic sense, the term hell refers to the underworld, a deep pit or distant land of shadows where the dead are gathered. From the underworld come dreams, ghosts, and demons, and in its most terrible precincts sinners pay—some say eternally—the penalty for their crimes. The underworld is often imagined as a place of punishment rather than merely of darkness and decomposition because of the widespread belief that a moral universe requires judgment and retribution—crime must not pay. More broadly, hell figures in religious cosmologies as the opposite of heaven, the nadir of the cosmos, and the land where God is not. In world literature the journey to hell is a perennial motif of hero legends and quest stories, and hell itself is the preeminent symbol of evil, alienation, and despair.

<https://www.britannica.com/topic/hell/Greece-and-Rome>





Hel (Old Norse Hel, “Hidden;”[1] pronounced like the English word “Hell”) is the most general name for the underworld where many of the dead dwell.

It’s presided over by a fearsome goddess whose name is also Hel. Occasionally, it’s also referred to as “Helheim,” “The Realm of Hel,” although this is much more common in the secondary literature than in the Old Norse primary sources.

Like physical graves, Hel was thought to be located underground. Some sources also place it in the north, the direction which is cold and dark like the grave.[2] A dog is sometimes said to guard its entrance, much like Cerberus in Greek mythology.[3]

*.... Hel was one of the children of the trickster godLoki, and her kingdom was said to lie downward and northward. It was called **Niflheim**, or the **World of Darkness**, and appears to have been divided into several sections, one of which wasNáströnd, the shore of corpses. There stood a castle facing north; it was filled with the venom of serpents, in which murderers, adulterers, and perjurers suffered torment, while the dragonNidhoggssucked the blood from their bodies. Mention is made in an early poem of the nine worlds of Niflheim. It was said that those who fell in battle did not go to Hel but to the god Odin, inValhalla, the hall of the slain.*

Niflheim, the cold, dark, misty world of the dead, ruled by the goddess Hel. In some accounts it was the last of nine worlds, a place into which evil men passed after reaching the region of death (Hel). Situated below one of the roots of the world tree, Yggdrasill, Niflheim contained a well, Hvergelmir, from which many rivers flowed. In the Norse creation story, Niflheim was the misty region north of the void (Ginnungagap) in which the world was created.

Nine Worlds – Hilhelm - Hyperlink



And **power was given unto them** over the fourth part of the earth,

καὶ ἐδόθη **αὐτοῖς** ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς

From the root **αὐτός** (G846) – Personal / Possessive Pronoun –
Dative **PLURAL** Masculine “**unto them**”

Job 26:5-6

Dead **things** are formed from under the waters, and **the inhabitants**
thereof.

Hell is naked before him, and destruction hath no covering.

Inner Earth – PDF Link

Revelation 9:15

...And **the four angels were loosed**, which were prepared for an
hour, and a day, and a month, and a year, for to slay the third part of
men.

who had been prepared

οἱ ἡτοιμασμένοι [hoi hētoimasmēnoi] , perfect tense passive participle,
the ones having been prepared. The preparation was not their own,
but that of God. **God had actively held them in reserve for this**
specific time. They are reserved for use in judgment (Isa. Isa. 24:21-
22; 2Pe. 2Pe. 2:4; Jude Jude 1:6). Indeed, God “works all things
according to the counsel of His will” (Eph. Eph. 1:11).

for the hour and day and month and year

“The one article and one preposition before the four times, unites
them: . . . **it denotes the appointed hour of the appointed day of the**
appointed month of the appointed year.”¹ They were to be released

at the **“hour of His judgment”** (Rev. Rev. 14:7+), a time known only to God (Mark Mark 13:32; Acts Acts 1:7).² This very moment, as we contemplate the text, **these powerful angels and their related demonic horde are pent up awaiting their eventual release whereupon they will rush out upon an unsuspecting world to unleash “hell on earth.”** The intensity of their malevolent thoughts and intentions likely escalates as they endure the ongoing frustration of their present captivity. **What a horrific and fearsome judgment that will pour forth upon the earth dwellers at the time of the end!**

to kill a third of mankind

A third of the population of the earth would be killed by these four angels and the army which they lead (Rev. Rev. 9:16-18+). Death will come by three means: fire, smoke, and brimstone. See commentary on Revelation 9:18.

The trumpet judgments share a pattern of affecting one-third of what they target. In the first trumpet judgment, a third of the trees were burned up (Rev. Rev. 8:7+). In the second trumpet judgment, a third of the sea became blood, a third of the creatures in the sea perish, and a third of the ships were destroyed (Rev. Rev. 8:8-9+). In the third trumpet judgment, a third of the rivers and springs are poisoned (Rev. Rev. 8:10-11+). In the fourth trumpet judgment, a third of the sun, moon, and stars were struck so as to be darkened (Rev. Rev. 8:12+). In the fifth and sixth trumpet judgments, all men without the seal of God are tormented, and then a third of them are killed.

When the second seal is opened, peace is taken from the earth and people kill one another (Rev. Rev. 6:4+). When the third seal is opened, there is great famine and presumably additional deaths occur (Rev. Rev. 6:5-6+). When the fourth seal is opened, **Death and Hades kill “a fourth of the earth” (Rev. Rev. 6:8+)**. If the fourth of the earth describes a region, then we can't be sure what proportion of the total population die—it would depend upon the region and the distribution of the population. **If we assume that roughly one fourth of the population remaining alive at the time of the third horseman's ride perish in the judgments of the third seal, then less than 75 percent of the original population prior to opening the first seal remains alive.** (Some died during the judgments of the second and third seals.) Additional people die in the preceding trumpet judgments (ships are destroyed, men die from drinking poisoned waters, Rev. Rev. 8:9+, Rev. 8:11+). Here an additional third of the remaining population perish, or one-third of the less than 75 percent which remains. **After the first six seal and six trumpet judgments, the population of the earth has been reduced by more than half.**

If the first seal were loosed today [December 2003], using the current world population of over 6 billion, and neglecting those who will be removed from the earth in the Rapture prior to this time,³ more than 3 billion would have died by the end of the sixth trumpet in the judgments from God.⁴ No wonder Jesus said, “For then there shall be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened” (Mtt. Mat. 24:21-22).

Notes

1 E. W. Bullinger, Commentary On Revelation (Grand Rapids, MI: Kregel Publications, 1984, 1935), Rev. 9:15.

2 Morris takes the time designation collectively as denoting a duration of their ministry lasting 13 months.

...He describes the fate of the damned under a great variety of metaphors: everlasting fire, outer darkness, tormenting thirst, a gnawing worm, and weeping and gnashing of teeth.

The apostles, understandably concerned, asked: “Lord, will those who are saved be few?” Without directly answering their question Jesus replied: “Strive to enter by the narrow door; for many, I tell you, will seek to enter and not be able” (Luke 13:23-24). In the parallel passage from Matthew, Jesus says: **“Enter by the narrow gate, for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few”** (Matthew 7:13-14). In a parable immediately following this exchange, Jesus speaks of those who try to come to the marriage feast, but are told: “Depart from me, all you workers of iniquity. There you will weep and gnash your teeth” (Luke 13:27-28). In another parable, that of the wedding guest who is cast out for not wearing the proper attire, Jesus declares: “Many are called, but few are chosen” (Matthew 22:14). **Taken in their obvious meaning, passages such as these give the impression that there is a hell, and that many go there; more, in fact, than are saved.**

Population of Hell – [Hyperlink](#)

Four winds / Four Corners

Revelation 7:1

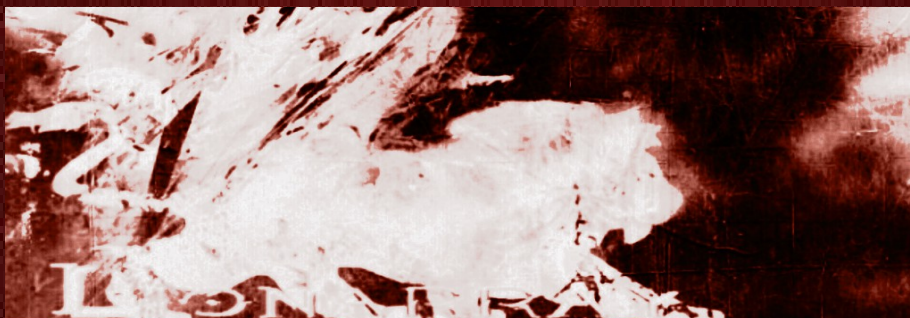
And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

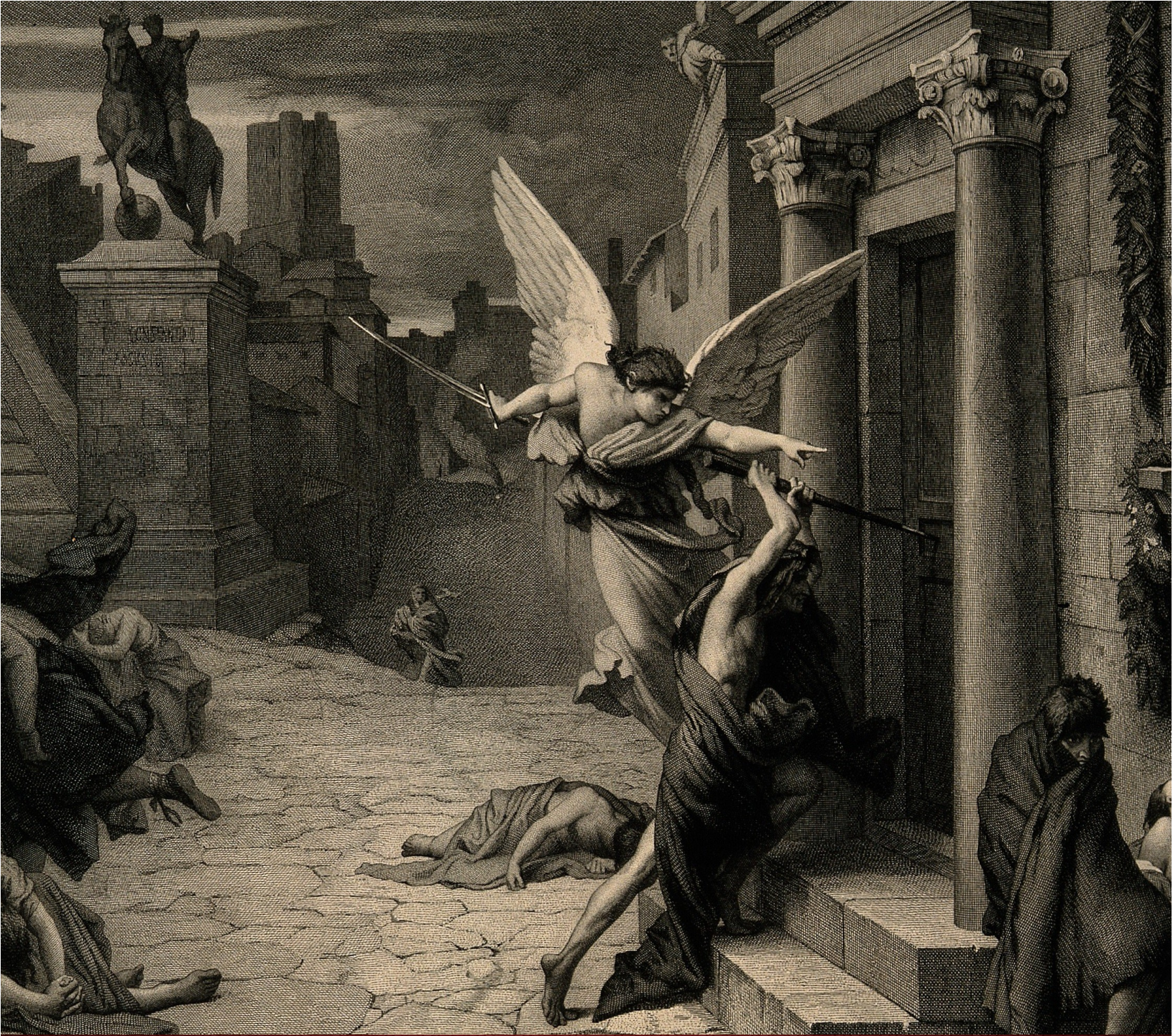
Zechariah 6:5 King James Version

5 And the angel answered and said unto me, These are **the four spirits of the heavens**, which go forth from standing before the Lord of all the earth.

Zechariah 6:5 Brenton Septuagint

And the angel that talked with me answered and said, **These are the four winds of heaven**, and they are going forth to stand before the Lord of all the earth.





Revelation 1:1 King James Version

1 The Revelation of Jesus Christ, which God gave unto him,
to shew unto his servants things which must shortly come to pass;
and he sent and signified it by his angel unto his servant John:

Matthew 16:18 King James Version

18 And I say also unto thee, That thou art Peter,
and upon this rock I will build my church;
and the gates of hell shall not prevail against it.

